



# SUPPLEMENT TO THE MYSORE GAZETTE.

BANGALORE, THURSDAY, NOVEMBER, 15th 1900.

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VI.—ENUMERATION: THE GENERAL SCHEDULE AND  
INSTRUCTIONS TO EACH ENUMERATOR.(1) *Introduction.*

Although you are but one of a very large number of officers appointed for taking the Census of the population of Mysore, you should understand that you are one of the most important and trusted of them. The greater the care and trouble you bestow upon the correct writing up of the tabular forms called General Schedules entrusted to you, the more successful will the Census prove to be. Therefore do your best.

2. You should yourself understand, and you should explain to all concerned, that the object of the Census is only to count the number of living persons, and to ascertain how many of them belong to each sex, to each religion and religious sect, to each caste and its branches, what occupations they pursue, and what their condition is in regard to marriage, education and certain specified infirmities. The object has no reference whatever to the superiority or inferiority of one religion or caste in relation to another, or of one person or family in relation to another, and so forth. The object of the present Census is similar to that of the Special Census recently held to collect statistics of agricultural stock, and relates only to the *ahaval* of the general population. Therefore, let there be no hesitation in people stating, and in your recording, truly and correctly, the particulars required in regard to all persons of whatever age, sex, or rank. The Sirkar earnestly desires that correct particulars relating to the lowest or poorest person in the remotest corner of the State should be recorded with as much care and correctness as those of the highest or richest in towns and cities. When so recorded by you and all the other Enumerators, the records will be collected, totalled and abstracted, and the results will be issued in tabular forms for the information of the public.

3. For recording the particulars, a certain area is assigned to you, consisting of one or more Blocks situated in one or more Villages or Mohallas. You will also be given Block Lists, Form No. 9, that is, lists of houses in each Block numbered for this Census, which you will have to visit. You will also be supplied with tabular forms called General Schedules, Form No. 10, with ruled columns and printed headings in which you will have to enter the required particulars relating to each person. With these you should proceed to your work acting generally under the orders which your Supervisor and the Amildar or Deputy Amildar will give you. You will have a number of days allowed you during which you shall visit every house, and carefully write up all the particulars relating to all the persons residing within the area assigned to you. On the night of the 1st March 1901 you will have to visit again all the houses rapidly from beginning to end, making enquiries and correcting your Schedules where necessary for including births and arrivals and excluding deaths and departures, and thus make your Schedules agree with the actual state of things existing on that night. In some cases the forms called Household Schedules will be given to the heads of families for them to fill themselves. In these cases you will only have to collect the Schedules as directed in the rules below.

4. The following are Rules for your guidance both in regard to general procedure and in regard to the manner of writing the details in the several columns of the General Schedule. Annexed to them is a specimen copy of the form prescribed for the Schedule with examples entered to illustrate how you should write (see Form No. 11). You will also find here below a set of the Sample Questions which you will ask to ascertain particulars from each person or the headmember of each family. Study these carefully in ample time before January next, so that, if required, you may be able to pass an examination in the subject.

(2) *Procedure.*

**A. The first round (Preliminary Enumeration).**

1. First of all you should acquaint yourself carefully and precisely with the area assigned to you, and then, beginning from a day in January 1901, which the Amildar and the Supervisor will tell you, you should visit every house in the area assigned to you to which a separate tumber has been affixed in the order in which the houses are entered in your Block List, and fill up the columns in the Schedules for every person residing in those houses in the manner prescribed below and as directed by your Supervisor. If in the course of your rounds you find any house without a number, you should report the case to your Supervisor and meanwhile proceed as directed in Rule 1 for filling in the Schedule.

2. You must use black ink and write very clearly in Kanarese.

3. If directed by your Supervisor, you should make a rough draft on plain paper which you should enter in your Book of Schedules only after it has been passed by the Supervisor.

4. If the entry for any person in any of the columns of the Schedule be the same as that for the person entered on the line above, you must repeat the entry. You must not write the word "Ditto" or make dots.

5. You should point out to the Supervisor entries about which you are in doubt and receive his instructions. You must have completed all the entries in your Block by a date which the Amildar and the Supervisor will tell you.

6. You must use a separate Book of Schedules for each Block, and a fresh page of the Schedule for each house.

**B. The second round (Final Enumeration).**

7. On the evening of the 1st March 1901, at the time of lighting lamps, you should take your Book of Schedules as already filled in, and again visit every house in order in the area assigned to you. Before you start on your round, you must see that you are yourself enumerated in the house where you are stopping.

8. You must summon the chief member of each family and read over to him one by one the entries made for his family in the Schedule, asking him as you read each name, whether the person is present in the house or not. You must also ask him particularly whether any fresh persons have come or any child has been born. You must strike out the entries for persons who are not present, and fill up the form for any person now in the house who was not there when your previous visit was made, such as guests,

infants newly born, and others. You are to consider as present all persons ordinarily living in or taking their meals from the house, even though any of them may be out for a few hours watching in the fields or at a Police Station or Lock-up or at a shop etc., on duty or unavoidable necessity (except with a running train). In the same way, to avoid double enumeration, you are not to reckon in any building any person merely sleeping or otherwise present there for a few hours, but ordinarily residing or taking his meals in a house where he will be enumerated as just directed.

9. The fresh entries mentioned in the last rule must be made in the blank spaces which may remain at the end of the page relating to the house. If such space be not available there, you should write in blank pages at the end of the book. In the latter case you must enter the number of the house to which the fresh entries relate, writing under it the word "continued."

10. On this night you must make no alteration whatever in any entry against the name of any person unless you have to strike out the entries altogether on the ground that he or she is no longer present. When you strike out a person, you must draw the line completely through all the entries following that person's name, and not merely through column 2.

11. You must use red ink only for the entries and erasures made on the round of the 1st March.

12. In the course of this the second round, you must visit every house marked "empty" in your Block List to see whether any person is living there, and to enter him or others in the manner above prescribed.

13. After visiting as above, all the dwelling houses, you must go to the dharmshalas, serais, encampments and landing places where travellers rest for the night, and enter all particulars in the Schedules for the wayfarers, boatmen, pilgrims and others you may find there, and strike out the entries already made against persons who are not then present. You should ascertain from the village watchman whether any members of a wandering tribe have come to camp in your Census area. If so, you must go and enumerate them in the manner prescribed above.

14. If any householder in your Block has been given a separate Schedule, called Household Schedule, you should collect it whilst going your round on the night of the 1st March, or on the morning of the 2nd March, and, after seeing that the columns are properly written up according to the Rules, you should stitch it into your book next to the last Schedule filled up by you.

15. On the morning of the 2nd March, after your book has been inspected by the Supervisor, you should prepare under his directions the short abstract printed on the inside of the cover, and he will not take charge of your book until he has certified the totals to be correct.

16. According to the Census Act, every person is legally bound to furnish you to the best of his knowledge and belief with such information as is necessary for filling up the Schedule, but you are forbidden to ask for any information not required for the purposes of the Census, as for instance, the amount of any person's income, the name of any female member to give whose name objection is made, or to require a female to give her husband's name against her wishes and the custom of the country. Annexed to these instructions is a set of standard questions to



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be asked in filling up the Schedule which will further indicate the main points on which enquiries are to be made.

17. Any Enumerator receiving bribes on any account connected with the Census, renders himself liable to punishment under the Census Act or the Penal Code.

#### (3) Rules for filling up the Schedule.

*Rule 1.*—Before taking charge of the Book of Schedule forms for a Block, see that the headings, namely name of Hobli and Taluk or Sub-Taluk, names and numbers respectively of Village, Circle, and Block, are duly entered on the top of the 1st page at least. You should write them all also on the subsequent pages.

Next enter the number of the house painted for Census purposes. If no person is living in it, write "Empty" after the number, and next enter the number of the occupied house you are going to enumerate. If you find a house without a number in which some one is living, you will report the case at once to the Supervisor, and in the meantime adopt a fractional number intermediate between the number last written and the next in the series, thus  $56\frac{1}{2}$  for a house between No. 56 and No. 57.

*Rule 2. Column 1.*—This column is not to be filled until the final record has been completed. You will enter a serial number for all persons enumerated in the Block.

*Rule 3. Column 2.*—Enter first the chief member of the family, whether male or female, then other members of the family and their resident servants, prefixing in each case a catchword denoting relationship etc., for the sake of identification or distinction between two or more persons bearing the same name in the Block, thus "wife Lingamma," "son Mudda," "daughter Kempamma," "aunt Lingamma," servant "Rama," and so forth. If there be any objection made to giving the name of a female, write the word "Female" in this column filling up the rest of the columns for her as usual. If an infant has not yet been named, enter the word "Infant." You are not to insist upon any female giving her own or her husband's name. When you have entered all the persons in a house, you should leave the remainder of the page blank and begin making the entries for the next house on a fresh page.

*Rule 4. Column 3.*—Enter here each person as either male or female, even though you have written the word "Female" in column 2 already. Enter eunuchs as male.

*Rule 5. Column 4.*—Enter the age on last birthday, that is, the number of years each person has completed. For infants less than one year old, enter the word "Infant."

If a person cannot state his or her age exactly, you should ask the relations or refer to some well-known event of local importance, or if the person be present, make a guess at the age from the appearance.

*Rule 6. Columns 5 to 8.*—Enter each person of whatever age and sex as whether never married, or now married, or at one time married but now widowed or widowered.

If never married, enter a  $\times$  in column 5.

If married and the wife or husband (as the case may be) is alive, enter in column 6 whether it is the first, second or third marriage, and in column 7 the age of the person when his or her first marriage was performed.

If the person has lost the wife or husband whether by death or divorce, enter in column 8 the age of that person when such loss occurred.

[NOTE.—Thus in the case of those who were married before the last Census of 1891 and have their wives or husbands now living, and also in the case of those who lost their wives or husbands before the last Census of 1891, the entries in columns 8 and 9 will be the same now as at the Census of 1891.]

*Rule 7. Column 9.*—Enter the District in which each person was born, and if the person was not born in the Mysore State, add the name of the Province to the District of birth. Thus, "Tumkur District," or "Kanara District, Madras Presidency," as the case may be. If the person was born out of India, enter the country, as China, Afghanistan, Ceylon. The names of villages, taluks etc. are not to be given.

*Rule 8. Columns 10 and 11.*—Enter in column 10 the main religion to which each person belongs, as "Hindu," "Mussalman," "Jain," "Christian," "Parsi," "Buddhist," etc. For a member of a Forest Tribe who does not call himself Hindu, Mussalman or of any other religion, enter the name of his tribe as "Kuruba," "Soliga," "Korama," "Koracha," etc.

In column 11 enter the sect of religion followed by each person, such as Sunny, Shiya, Dayara, etc. for Mussalmans; Roman Catholic, Presbyterian, Lutheran etc. for Christians; Shivaite, Vishnavaite, Lingayita etc. for Hindus.

In the case of Hindus worshipping mattas, the sect may be denoted by the matta worshipped if it has no other name.

For Srivaishnava Brahmans (Iyengars), state also whether the person is of the Tungalai or Vadaghale sect.

For Smartha Brahmans who follow the "Bhagavat-sampradayem" persuasion, enter the word "Bhagavat-sampradayem."

If the sect cannot be stated, enter "Not told" in this column 11, but do not leave it blank.

*Rule 9. Columns 12 and 13.*—These columns are intended for the caste of Hindus and Jains, the tribe of those who have no caste distinctions among them, and the race of Christians, Buddhists etc.

In column 12 enter the main caste of Hindus and Jains, and the main race or tribe of others.

For example:—For Hindus you should enter in column 12 the caste such as "Brahman," "Kshatriya," "Komati," "Nagaratha," "Ladar," "Lingayita," "Vakkaliga," "Moodali," "Panchala," "Golla," "Kuruba," "Beda," "Banajiga," "Wadda," "Holaya," "Madiga," and so on. The vague and general terms "Vaisya" and "Sudra" being useless, and in some cases even disliked, should not be used. For Jains you should enter in column 12 "Digambara," "Svetambara" etc.

For Mussalmans you should enter in column 12 such as "Pathan," "Mogul," "Labbe," etc.

For Christians you should enter in column 12 the nationality, such as English, Irish, German in the case of foreigners, and any racial or caste distinctions which may be returned among Indian Christians.

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In column 13 enter the *sub-division* of caste or tribe if any such be returned.

In the case of Brahmans and others who may return the same, add the *Gotram* and *Sakha*. (By *Sakha* is meant the particular *Veda*—*Rig*, *Yejis* or *Sama*—to which each Brahman adheres. In the case of any caste, such as *Vakkaligas*, *Besthers* etc., among whom the distinction of 18 or 9 *Phanas* sometimes exists, add "18 *Phanas*," or "9 *Phanas*," or "No *Phanas*," as may be returned by the persons concerned.

For example, in the case of Brahmans, enter here the sub-divisions if any as "Muriknad," "Brahacharana," "Badaganad," etc., and add "Bharadvaja," "Kasyapa," "Visvamitra," etc., as the case may be for *Gotra*; and "Rig-vedi," "Yejurvedi," and "Samavedi," as the case may be for *Sakha*.

In the case of *Kshatriyas*, enter whether "Arasu," "Koomarpatta," "Rajaput," "Rachewar," etc.

In the case of *Komatis*, enter whether "Kannada," "Myada," "Setti," "Yavamanta," etc.

In the case of *Nagaratas*, enter whether "Namdari," "Sivachar," etc.

In the case of *Banajigas*, enter whether "Nayadu," "Setti," "Telugu," etc.

In the case of *Bedas*, enter whether "Nayika," "Machi," "Pallegar," etc.

In the case of *Vakkaligas* enter "Gangadikar," "Morasu," "Halepaiki," "Kunchatiga," "Rodgnara," etc., and add "18 *Phanas*," or "No *Phanas*," as the case may be.

In the case of *Lingayets*, enter "Aradhya," "Jangam," "Banajiga," "Panchachara Gowda," "Gowdamane," etc.

In the case of *Panchalas*, enter "Achari," "Akka-sale," "Badagi," "Kammara," "Kanchugara," etc.

In the case of *Tigalas*, enter "Ulli," "Palli," "Vanne," etc., and add "18 *Phanas*," or "9 *Phanas*," or "No *Phanas*," as the case may be.

In the case of *Holayas*, enter "Morasu," "Konga," "Maggada," "Tigala," etc.

In the case of *Madigas*, enter whether "Chekkali," "Chemmar," "Morasu," "Goppasale," etc.

In the case of *Kurubas*, enter whether "Bevina," "Byalatha," "Hain," "Hale," "Halli," "Ane," "Birap-pana Vakkalu," etc.

In the case of *Waddas*, enter whether "Bailu," "Boyi," "Kalku," "Mannu," etc.

Some races or castes may not return sub-divisions, and in their case enter "Not told" in column 13. But do not leave it blank.

*Rule 10. - Columns 14, 15, and 16.*—The next three columns, namely, 14, 15, and 16 relate to the occupation or means of subsistence of the persons of whatever age or sex entered in the Schedule.

Columns 14 and 15 relate to the persons male and female who do work and earn a livelihood or live on private property such as pension, house-rent etc. The columns should therefore be left blank in the case of dependents.

Column 16 relates to dependents and should therefore be left blank in the case of Actual Workers or persons of independent means already disposed of in columns 14 and



15. If a person be temporarily out of employment (say for the six months past before the Census), enter the last or ordinary occupation.

You should therefore first of all determine by suitable enquiry whether the person whose particulars you are writing should be treated as *independent* and entered in columns 14 and 15, or as *dependent* and entered in column 16.

For example, children who actually do work and earn wages, and women who earn money by occupations in which the husbands do not take part, such as selling fire-wood, butter-milk, cow-dung cakes, or grass, or by rice-pounding, weaving, or doing house-work for wages, should be shown under those occupations in columns 14 and 15. But women and children who do not carry on any such occupation should be entered in column 16 in the manner which will be presently explained.

In entering occupation, you should enter it exactly. Do not use vague terms such as Service, Government Service, Shop-keeping, Trade, Writing, Labor, and so forth, but state the *exact service*, the goods sold in the shop, the class of articles the person is trading in, the class of writing or labor, and so forth.

A seller who makes the articles he sells should be entered as "*maker and seller*" of them.

When a person is in the service of a public body, enter the name of that body before the service, thus Railway Guard, Government Clerk, Municipal Sweeper etc.

When a person is an agriculturist, that is, lives on land (*zerayet*), enter also whether he is owner (*Hiduvalidar*) or lessee (*Guttigedar*) or cultivating ryot (*Saguvali Shikmidar*).

Bearing these instructions in mind, enter in column 14 the *principal* occupation or means of livelihood of all persons of whatever age or sex who actually do work or carry on business whether personally or by means of servants, or who live on private property such as house-rent, pension etc. As already stated, the column will be blank for dependents.

In column 15 (subsidiary occupation of Actual Workers) enter the occupations, if any, which actual workers or possessors of private property pursue *in addition to their principal occupation*. If they have no such additional occupation, enter in this column the word "None." As already stated, this column also will be blank for dependents.

In column 16 (means of subsistence of dependents), for those who do not work or carry on business either personally or by means of servants, enter the principal occupation of the person who supports them. For example, for a child of a Taluk gumasta, 2 years old, you should enter in column 16 'Sirkar Taluk gumasta'. As already stated, the column will be blank for actual workers or livers on private property.

*Rule 11. Column 17.*—Enter the language which each person mentions as his mother's language, *i. e.*, that which he ordinarily uses in conversation with his mother or other near relations.

*Rule 12. Column 18.*—For all persons of whatever age or sex who can both read and write any language, enter in this column the name of the language which they can so read and write. If they know more than one language, first

enter the language best known and then the rest. If illiterate, that is, if the person does not know both to read and write any language at all, or knows only to sign his (or her) name, enter a pair of zeros (00) in this column.

*Rule 13. Column 19.*—If the person knows both to read and write the English language, enter "Yes" in this column. If not, enter "No." Knowing merely to sign one's name in English will not be sufficient for entering "Yes."

*Rule 14. Column 20.*—If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column. Do not enter those who are blind of one eye only, or who have become deaf and dumb after birth, or who are suffering from white leprosy only.

*Rule 15.*—Read the above instructions carefully, and in any case of doubt or difficulty, seek your Supervisor's instructions, and be guided by them.

(4) *Standard Questions to be asked by the Census Officer who fills up the Schedules.*

The questions given below indicate the main points on which enquiries are to be made, but the instructions and rules must be carefully studied before the Enumerator begins his task; so that if the answers first given to these questions do not contain the information required according to the rules, additional questions must be asked until the answers furnish that information.—

**Part I.—Questions on the first round.**

*Question 1.*—Who is the head of this family residing in this house numbered for Census purposes?

*Column 2. Question 2.*—(To the head of the family) What is your name and father's name?

*Column 3. Question 3.*—I will put you down as male (or female as the case may be).

*Column 4. Question 4.*—How old are you, that is to say, how many years did you complete on your last birthday?

*Column 5. Question 5.*—I now come to 'married condition.' Have you ever been married?

*Column 6. Question 6.*—If you are married, and your wife (or husband) is alive, is this your first, second or third marriage?

*Column 7. Question 7.*—Tell me what your age was when you were first married.

*Column 8. Question 8.*—If your wife (or husband) is lost to you, whether by death or by divorce tell me what your age was when she (or he) was so lost.

*Column 9. Question 9.*—In what district were you born? If it is not in the Mysore Province, in what province is it? If not in British territory, in what State? If not in India, in what country?

*Column 10. Question 10.*—What is your religion? In other words, are you a Hindu, Mussulman, Christian, Parsi, Buddhist, Jew, or of what other religion?

*Column 11. Question 11.*—If your religion is divided into sects, give the name of the sect to which you belong.

*Column 12. Question 12.*—(In the case of Hindus and Jains) Mention the name of the caste by which you are commonly known.

*Column 13. Question 13.*—Mention the name of the branch, if any, of that caste to which you belong, and your Gotra and Sakha, if you possess any.

State also whether by caste you belong to what are commonly called the "18 Phanas" or the "9 Phanas," or is it that you belong to "No. Phana."

Note.—For other than Hindus and Jains, the questions will be—

*Question 12.*—Mention the name of the Tribe or Race to which you belong.

*Question 13.*—Also the name of the branch of the Tribe or Race to which you belong.

*Column 14. Question 14.*—How do you get your means of livelihood? Do you carry on any business either personally or by means of servants, or do you live upon private property such as pension, house-rent, etc.? Describe them in full detail.

If you have more than one source of livelihood, which do you say is the principal of them?

*Column 15. Question 15.*—Which are your other sources of livelihood, if any?

*Column 16. Question 16.*—If you have no source of livelihood of your own but are supported by another person, what is the principal occupation of that person?

*Column 17. Question 17.*—What is your mother tongue? In other words, what is the language in which you converse with your mother or other near relations?

*Column 18. Question 18.*—Can you both read and write any language? If so, what language? If more than one language, name first the language you know best, and then the rest.

Or is it that you cannot do more than write your name?

*Column 19. Question 19.*—Do you know to both read and write the English language?

*Column 20. Question 20.*—Is any one here in this house who is deaf and dumb from birth, or totally blind of both eyes, or suffering from corrosive leprosy, or insane?

*Question 21.*—Now tell me the names of all persons who are ordinarily living in or taking their meals from the house; first, the members of your family with their relationship to you briefly stated to prevent omissions or confusion of persons bearing the same name; next the servants similarly living in the house; and lastly, visitors stopping in the house. If you have any objection to telling the names of any of the females in the house, I will enter them by numbers only.

*Question 22.*—Now answer each of the above questions about each of the persons you have mentioned.

*Question 23.*—Are any of these persons doing any work and earning a living for themselves? If so, which are they, and what are their occupations respectively?

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*Question 24.*—Are any of these persons supported by you without doing any work for themselves? If so, which are they?

***Part II.—Questions on the final round on Friday  
the 1st of March corresponding with Phalguna  
Suddha Ekadasi, Sukravara.***

*Question 25.*—Listen while I read out the names of the persons entered as living in your house. Are all these persons alive? Has any one of them gone away so that he is not living in or taking his meals from the house?

*Question 26.*—Is any one living in or taking his meals from the house who has come here since the entries were made, and who is not included in them? Has any child been born in your house since then?

*Question 27.*—If any person has so come, or child been born, answer all the above questions about each of such persons.

SECTION VII.—ENUMERATION: THE HOUSEHOLD SCHEDULE  
AND INSTRUCTIONS FOR FILLING UP THE SAME.

The form for the Household Schedule is the same as that prescribed in Section VI for the General Schedule, with this difference, *viz.*, that the Household Schedule is entirely in English, that the instructions for filling it up (also in English) are printed on the back of the Specimen Schedule of which a copy will be distributed with it, and that when filled up it should be signed by the head of the family to whom it is issued—(see Form No. 12 appended and instructions there printed). These instructions are necessarily very brief, and presume a high order of education and intelligence in those to whom they will be issued.

Form of Household Schedule.

2. The issue of Household Schedule should be restricted as much as possible. It is the universal experience in Europe as well as in India that Schedules filled up by private individuals, however well educated, yield less satisfactory results in the main than those filled up by the ordinary Census officers after a deal of preliminary instruction and training. They give much trouble to the recipients themselves, and oftentimes to everyone else concerned. They have often had to be returned to be rewritten. The idea sometimes entertained that it is in any sense a privilege or distinction to be supplied with them is altogether wrong, and should be sedulously discouraged by District and other local officers.

Its use restricted.

3. Under such circumstances, the Household Schedule will be used for Europeans, Eurasians and Natives, all well acquainted with the English language, and sufficiently educated or experienced to understand and follow the instructions printed behind them. No precise definition can be given of the classes of Natives comprised in the lastmentioned category: but, subject to the remarks made above, leading landholders, gazetted officers including such pensioned officers, members of the Dargah Assembly of Representative Raiyats and Merchants, members of District Fund and Municipal Boards, Advocates of the Chief Court and first Grade Pleaders, and holders of University Degrees in Arts and Sciences not lower than B. A., might ordinarily be trusted to up fill their Schedules correctly, with the assistance of a Supervisor if need be.

To whom to be issued

4. In all the larger Towns and Municipalities, *viz.*, those at the Head-quarters of Deputy Commissioners and their Divisional Assistant Commissioners, a Special Supervisor well acquainted with English should be appointed to visit the recipients of Household Schedules and assist in filling them up. Elsewhere the ordinary Supervisors must receive similar instructions.

Special Supervisors.

5. All Household Schedules should be distributed about the 24th February. When distributing them, the Census officer should deliver also to each householder a copy of the Specimen Schedule in Form No. 11 to Natives, and in Form No. 13 to Europeans and Eurasians, and should take the signature of the recipient in the Remarks column of the Block List opposite to the number of the house concerned,

Recipients' acknowledgments.

6. The Native servants of Europeans and Eurasians to whom Household Schedules are issued will of course be censused by the Enumerator of the Block in General Schedules in the buildings they occupy which will have been separately numbered for Census purposes.

Native servants of Europeans and Eurasians.



SECTION VII.  
CENSUS PRO. CODE.

Collection of filled up  
Schedules.

7. Care should be taken that all Household Schedules are collected and stitched up in the Enumeration Books of the respective blocks, that the serial numbers for the entries are inserted in continuation of those of the General Schedules of the same block next to the last schedule filled up by the Enumerator, and their entries included in the Enumerator's Abstract.

Receipt to householder.

8. A receipt should be given by a Census officer for the Household Schedule when it is taken duly filled up from the head of the family.

9. Form No. 13 appended is a specimen Schedule showing sample entries for Europeans and Eurasians. Form No. 11 already referred to will serve as a Specimen Schedule for Natives.

SECTION VIII.—ENUMERATION: THE ENUMERATION BOOK.

It has already been explained that the Enumeration Book shall consist of Block List, Schedules and Cover. Forms for the former have already been prescribed (Nos. 9, 10 and 12). Form No. 14, now annexed, is that of the Cover. All these forms will be supplied in loose sheets by the Government Press on indents of Deputy Commissioners, and should be made up into books locally under the Deputy Commissioner's orders.

Form for the Cover.

2. For each Block there should be a separate book containing at least as many pages of the General Schedule as there are houses and other places to be visited by the Enumerator in that Block. Each page, spaced for 11 names, may be reckoned for 10, and as each house is to begin on a fresh page, additional Schedule pages should be provided to meet cases of houses which may contain more than 10 persons. The probable number in each case can be determined only locally.

The book how made up.

3. The Block Lists should be written up before they are stitched into the book. In those cases in which Household Schedules are given out, the fact should be noted in the Remarks column opposite to the house number in the Block List.

Writing up Block Lists

4. The Cover being superadded, the book should be stitched in such a manner that the stitching can be undone later on when the Household Schedules have to be added after the final enumeration.

Stitching.

5. Progress of enumeration work should be noted from time to time in the places provided for the purpose on the 1st page of the Cover, and attested by the signature of the officers there designated.

Progress notes of enumeration work.

6. When all the written up Schedules appertaining to a Block are collected, and the book is finally made up on the morning of the 2nd March, the pages should be numbered throughout, the names entered in the Schedules should be numbered in column 2 with a serial number running through the entire Block, and the numbers of pages and persons should be carefully entered on the 1st page of the Cover.

Numbering of pages and persons.

7. The Enumerator should then proceed to make as quickly as possible the Abstract for which columns are provided on the 3rd page of the Cover. It is a simple process of merely counting entries according to the instructions there printed. The Abstract should be verified by re-additions to be made by two other Enumerators, and tested by the Supervisor, all of whom will affix their signatures at foot before the Supervisor takes charge of the book.

Enumerators.

8. When the Supervisor takes charge of the book, he will cut the Abstracts from all the books of his Circle and forward them in a bundle to the Charge Superintendent with a list and a summary, followed in a separate packet by the books themselves, as will be prescribed in the chapter of instructions to Supervisors.

Disposal of Enumerator's Abstract and books.